## ODD CURE FOR INSOMNIA

AUTO-HYPNOTISM MAY BE EM-PLOYED BY SLEEPLESS PERSON.

Devices That Will at Least Not Hurt Him if They Do No Good-Any One Can Be a Svengali.

You can easily cure your insomnia by auto-hynotism, unless it be a case of too long standing. Of course the mere mention of the word "hypnotism" suggests an ocean of mysteries. Yet, you probably hypnotize yourself a dozen times daily ods can be applied by one's self. without knowing it. Of course, you do not put yourelf involuntarily to sleep a dozen times a day. Sleep is not a necessary acyourself sleep as well as do many other things not listed in the routine of your natural inclinations.

You will rise in the morning at an hour which you have impressed upon your involuntary mind before going to bed. This phenomenon can work both ways. Hence you can train yourself to fall asleep at a moment which you have kept fixed in your ordinary tact, determination and judgment," bodies of prisoners of war burned at the mind during the day; not the first time you a successful master of this art once told stake. try it, perhaps, but you can soon train yourself to do it.

Here is a practical illustration of the force of voluntary auto-suggestion: Stand erect with your eyes closed and concentrate your attention for a few moments on the sensation of falling backward. You will begin Immediately to sway in that direction. The same force with which you here unconsclously contracted the muscles of your legs and back will assist in taking the blood from your brain and inducing sleep.

A hypnotic laboratory at home can be fitted up by pressing into service only the ordinary articles of domestic use. There are no end of needless whirly-gigs sold to induce the hypnotice state. These mechanical aids are valuable for contrating attention, fatiguing the eyes or deceiving the counted among the sundries of the hum-

Place a lighted candle behind a round

out it can do no harm

TO MAKE A HYPNOTIC EYE. Draw a large picture of the human eye upon white paper, using a soft black crayon. Hang the paper where the rays of your Stare at this eye for a quarter of an hour, If need be. Try to refrain from winking. If the eye be sufficiently staring in its aspect it will finally "stare you out." Your eyes will grow fatigued and you will fall

Make a cone about eighteen inches long and after it has disappeared imagine that you see it until it reappears. This experiment frequently induces sleep in a very

Stare into the pupils of your own eyes face. Stare until your piece of candle burns out. Even before that time your eyes will probably be closed in sleep.

Hold one end of a long lead pencil between your teeth and allow your gaze to run up and down its polished surface until the eyes close of their own accord. The of your nose. Touch your forehead with your finger. Then roll your eyes un under through the top of your head at this particular spot. Do this for three minutes. and drowsiness will probably cause the eyes to fall and the lids to remain closed in natural repose. One method recommended by a hypnotist is to close your eyes and count the bright spots coming and going on your eyelids. Any one can see such | Philadelphia Record. spots if he closes his eyes. EXERCISE THE IMAGINATION.

Close your eyes and Imagine that you are looking at the ceiling. Having done this for a moment, make yourself believe that you are looking into the corners of the ceiling, one after the other, in order. One hypnotist recommends the following: Close your eyes. Drop your head forward upon your chest. Then imagine that you are

ber of bricks on the corner of a high building. Commence at the bottom and count up. If you reach the top before falling asleep then start at the top and work downward. The eyes must be closed during this experiment, which is recommended by a teacher of hypnotism. This same authority teaches his subjects to pretend to sleep by taking a comfortable position and snoring lightly. This, he says, tends to encourage sleep, the same effect being produced by trying to yawn again and again, thus encouraging natural yawning. Of course, you must be in a comfortable position, ready for aleep, during these tests. It is also recommended slowly to turn over the leaves of a book, imagining while you do that you see the word "sleep" in large black letters, printed on each page. You will turn them more and more slowly and finally cease, unconsciously, and fall asleep. With eyes closed, imagine that you are stretching a piece of elastic two inches long. Go through the actual movements again and again until you have stretched it as far as your arms will reach. One hypnotist encourages sleep in his patients by placing a cork between their teeth and causing them to bite hard on it for a minute or two. He also instructs them to shut their eyes and imagine that lemon juice is being dropped in their mouths, a drop at a time. This causes an increase of saliva

effect at the same time. If these methods fail he requires the subject to roll his tongue back in his mouth and hold it steadily by pressing it against the palate. It is also claimed that sleep can be induced by rolling a small rubber ball or large marble between the hands and

and, it is claimed, produces a soporific

imagining that you can see it roll. A more common method is to instruct the subject to breathe deeply and rapidly "sixty-three" times, bearing the idea in mind that the sixty-third breath will find him asleep.

In daylight laboratory tests a physician who employs hypnotism for therapeutic purposes gives his subjects a pencil and a pad of blank note paper and instructs them to write the word "sleepy" very slowly "thirty-three" times. They are told to close their eyes for a moment after writing the word each time. When they have written the word thirty-three times, and if still awake, they are to sit with eyes closed. All of these methods are actually prescribed by practical hypnotists. Even the most powerful specialists practicing this

for inducing sleep. Any of the above meth-INDUCING SLEEP IN OTHERS. Others, more interesting, can better be applied to a second person. Most any wife or mother can induce sleep in her wakeful husband or child by employment of ama-

Of course, there must be no levity shown, or the subject. "Anyone willing to try can make a hypnotist of himself, if gifted with the writer by way of introduction to a les-

him that it is the portrait of one of the the family of man-eaters. greatest hypnotists in the world, and that if he will gaze into its eyes he will feel their influence and soon drop into a sound sleep, superstitious subject. But your bedroom minutes after reading this you will drop 1791. He was a spectator of this engagecan be converted into a fully-equipped lab- into a sound sleep, and sleep just as long | ment, so sanguinary and disastrous in its Another method recommended is this:

right. A good subject will seldom keep his eyes open until he has gazed at the whole

Some professional operators employ a little electric lamp, which when grasped goes out when the hand's grip is relaxed. rivet his attention upon the bright light. The hypnotist, standing over the subject, out the eyes will close in sleep. Of course, the hand relaxes from fatigue. The light extinguishes itself and the subject really SVENGALI.

President's Literary Workshop.

'Lounger," in June Critic. President Roosevelt is rejoicing in the pos session of a convenience which has been interruption if he desire. The provision of tions than any other portion of the presi literary man free from nervousness it would President Roosevelt, but nevertheless "get on his nerves." One of these is the clamor of the telephone bell. Much of the or evening, for the reason that the morning hours must needs be given up to callers. A favorite time for writing is in the hours just before midnight.

Electricity in the Woods.

The telegraph lineman came nimbly down electrical energy on birds and wild beasts. tapping telegraph poles. In the country will find everywhere poles honeyside the poles for the humming of insects. that they make their perforations. Bears, on the other hand, think the humming coking up and down your spine, from be- comes from bees, and they overturn the hind.

Imagine that you are counting the num
to get at the honey. Wolves are afraid of the sound. A wolf won't go near a telegraph pole under any circumstances."

THE MAN-EATING MIAMIS

INDIANS OF THE WABASH REGION ONCE PRACTICED CANNIBALISM.

Tribal Feasts Made on Such Occasions -Privilege Descended to Certain Families.

Over sixty years ago the writer was resident of Fort Wayne, Ind., near which place the remnant of the Miami tribe of Indians were living upon their reservation. science resort to such preliminary means Fort Wayne was the principal trading point and had been the seat of government, so to speak, of the Miamis from time immemorial. Here also lived many Canadians, retired French traders and aged voyaguers, from whom the writer obtained a fund of information regarding that teur hypnotism, unless his insomnia be once powerful and influential confederation of Indians. One of the most interesting facts that I had investigated was the lest lack of confidence fesult and this will | charge that prior to the beginning of the be fatal if present in either the operator last century there existed a society of savages among the Miamis known as the "man-eaters"-those that feasted upon the

During the time that I resided in Fort Wayne I had often seen a very old, shriv-Take the photograph of some striking eled-up squaw, a repulsive-looking creaperson known to your wakeful subject. Tell | ture, who, it was said, was descended from

I remember one Sabbath afternoon, in the month of September, 1836, while taking a stroll with my aged friend, John Battiste lasting until morning. This is a method Bruno, an old French engage and Indian sometimes used in stage seances, and many | trader, then at least eighty years old, a subjects will follow the suggestion at once. | very intelligent man, having been educated The sleep having been induced you can for the priesthood and possessing an tell your subject that when you arouse him extraordinarily good memory; we had in the morning you will present him with | reached a beautiful spot, a small grove that a card; that he will read what is written | skirted the banks of the St. Joseph river, a thereon, and that ever afterward he can | mile above the town. Seated upon a log on make himself sleep by gazing at the same | the elevated bank of the stream he gave me card, if undressed and in bed. Then prepare a thrilling description of the terrible defeat a card reading something like this: "Ten of General Harmer at this very spot, in was headed for the shore, landing at our feet, and I at once recognized that same disgusting old hag of a squaw as one of the party. After a short talk with Bruno they turned into the stream again and

A CANNIBAL FAMILY.

I then told my companion the oft-repeated story that I had heard regarding this wom-He said it was true; that he had known her for forty years; that she was the only daughter of "White Skin," the last head of the family of man eaters.

"I knew her father when I first came to this part of the country to trade with the Indians, in 1770," continued Bruno, "White hundred years old, and no doubt it was true, yet he was an active, industrious man, possessed of a very retentive memory. The family, during the time that I knew them, consisted of the old man, an aged son and this daughter. They resided on Eel river, some distance west of the 'Turtle village,' the home of the great war chief of the Miamis, Little Turtle, and about thirty-five miles northeast from Fort Wayne. They were known far and near as the man-eating family. They hadn't any friends that I knew of, with one exception, and that was Father Badden, a French missionary, for many years in this section of the country. He frequently visited them and helped them when they were in want. They lived very secluded lives. The In-

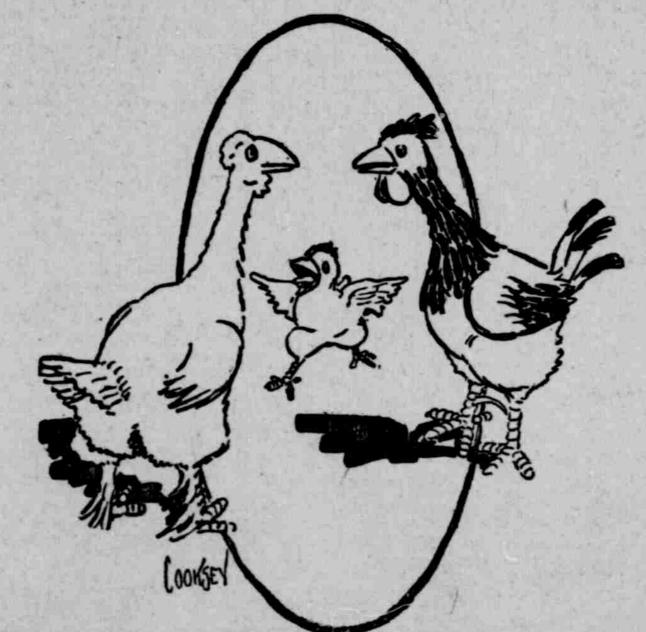
dians seemed to shun them. "The old man and his family manufactured buckskins, were tanners, or dressers, of deerskins. They excelled in that business. For a number of years I traded with them, purchasing their skins for the Detroit market, where I found a ready sale

the way they served it. "I found the old fellow had no reluctance against him, particularly with me. I had this point before I was born. When he | the request of the old woman, I took her a | Canada, the following statements are taken: until a lew years ago.

troit, had requested me, at the first opporwanted it for the Historical Society), which of Man-Eaters. I did, as follows: One night-a beautiful moonlight night-while seated upon tha also the French savant and traveler, Count Volney, who was visiting there.

"White Skin said: 'To eat human flesh | this would make them as brave as he from was a religious rite conferred upon his

A RELIGIOUS RITE.



BARNYARD REPARTEE. First Rooster-What do you think of that hen cackling that way? Second Rooster-Ridiculous. Eggs are too cheap to make all that fuss over

forefathers many, many generations before, when the Minneways included most all of the Indians living on this side of the big river, the Mississippi, and, by hereditary descent, passed from family to family. On the death of my grandfather, my father and his only brother became the sole representatives of this order, each having the right to perform the ceremonies at these

human sacrifices.' "I asked him how often he had eaten human flesh and if he assisted in killing those to be devoured.

"'No,' he said, 'they were always prisoners of war, and generally Indians from hostile tribes, with now and then a paleface. In my younger days I participated in a great many of these feasts. We all liked | W the taste of human flesh; it was much sweeter than the flesh of wild animals. We never ate it solely for the purposes of food, to satisfy hunger; we partook of it as a religious rite, although some of the Indians when invited to partake with us would eat more than others; my brother and sister liked it so well that they would eat until they were full. As time passed the custom gradually declined. The Catholic missionaries did much to stop these sacrifices. It has been over twenty years since I last tasted human flesh.' "White Skin prided himself upon the

fact that he represented a family that had

such great distinction conferred upon it.

'When I was about twenty years old,' said he, 'I attended a grand feast of this kind, held on the east bank of the St. Joseph river, near Ke-ki-on-ga' (Fort Wayne.) "It was over there," said Mr. Bruno, pointing to a rise of ground, a plateau of about ten acres, just east of where we stood. "'I have always understood that this was the spot where these human sacrifices took place,' continued the old Indian, 'We were notified the day before to be at the place of sacrifice by the following afternoon. We reached the grounds about noontime. The faces of the entire family were painted black, even the pappoose on its mother's back. A crowd of several hundred Indians had already assembled, anxiously waiting for the ceremonies to begin. The prisoner, a Sauk Indian, who was perfectly naked, fastened to a stake, was chanting his death song. He was very brave; when the sun was about two hours in her hand to ignite the faggots, when the doomed prisoner snatched the flambeau funeral pile. At this act of bravery the vast crowd sent up shouts of admiration. When dead the body was laid upon the burning coals until it was well cooked: after a prolonged ceremony my father cut off a piece of the flesh for each member of the family, presenting it to us upon a sharpened stick, while we sat in a circle around the smoldering embers. After the family were all helped my father, in a loud voice, asked if there was any person present who wished to participate in the feast, when several men and squaws came forward and seated themselves in the circle. They were then told to help themselves. While the feasting was going on a deep silence prevailed. And just as the sun went down behind the treetops it was announced that the ceremonies were ended, when a yell went up that shook the earth, and the carcass was left for the dogs to eat.'

" 'Mon Dieu! Mon Dieu!' I exclaimed with horror and disgust at this terrible recital. "On again filling our pipes, he stated that his father and brother were both murdered while asleep in their camp, on the return from one of these human sacrifices. held near the mouth of the Wabash river. Then he became the head of the order. "Did you ever conduct any of these cere-

WHITE MAN A VICTIM.

"Yes, once only, and that was over river, near Calumet lake, where my father father was killed. His blanket fell upon the in their manner of living, and were too fond | senger. On reaching the village, I found of dog meat to suit me, although I had, the old woman very sick in her wigwam, eyes of these poor, benighted creatures to it was prepared in a different manner from | had to do it all myself. The prisoner was a | might never against be repeated." our then greatest enemy, the white man, gained his entire confidence. Having heard | There were not many Indians in attendso much about this dreadful organization | ance; they were then on their big hunt. when I was a small boy, I remember I Everything passed off with much satisfacdreaded to have my father leave home to | tion. About the usual number of invited | sionary work performed in this section died I took his place, and continued right | piece of the flesh, which she ate with an | "The Twightwas are very cruel in their | with the history and traditions of the In-

grass in front of the bark hut smoking our | now is located the town of Chicago, and kinnikinnic, the old man gave me the entire | not a great ways from where the bloody history of that portion of his life connected | massacre of Fort Dearborn occurred in 1812. with the Order of Man Eaters. And this where my friend and neighbor, the brave great men of the land. Among the number | west). When Wells fell, pierced by a was Gen. Lewis Cass, General (or Gov- dozen bullets, his murderers cut off his Lake Region." ernor) Harrison, when I was at Vincennes; head, cut out his heart and cut it into small particles, which were eaten with avidity by piece, for each one religiously believed that whom it was taken. This, no doubt, was the last time that the Indians of this region

ever ate human flesh." In the year 1836 the writer heard Father Theodore Badden, the old and well-known Catholic missionary, say that it was a wellestablished fact that there was, at a time not very remote, an organization existing among the Miamis known as the man-eating society; and that he was personally acquainted with the two last representatives (survivors of this dreadful order). One of them. Kee-wan-see-ah, lived near where now is located the town of Chicago. He further stated that the early missionaries bore ample testimony to the existence of the society of man-eaters, and to their efforts its suppression is due. Father Badden spent sixty years of his life among the Indian tribes of the Northwest and died in Fort Wayne, in about the year

1842, aged ninety years. HENNEPIN'S TESTIMONY.

Louis Hennepin, a French missionary, one of the first to visit the region of the Illinois and Wabash rivers, in a letter written to a friend, a Catholic priest residing in Quebec, dated November, 1684, says: "When on my way in the month of June last to the Ouabache (Wabash) river, I came upon a large assemblage of savages, Twightwas (Miamis), engaged in burning a prisoner at the stake-an Indiana belonging to a tribe with which they are at war. When I arrived on the scene the fierce flames were already wrapped about the victim, then in the throes of death. The savages danced around the fire, and in a state of frenzy brandished their war clubs, accompanied with demoniacal shouts and contortions. In sorrow and disgust, I with-

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shoulders of his only child, a daughter, an around the smoldering embers, engaged in Heavenly Father to assist me to open the

> The missionary Breboeur, belonging to a the Miami (Maumee) river, and by the performance of kindly offices secured the

ber of the tribe, known as 'the Man-eaters.' he said: "The point where these Calumet festivals | So fond do they become of the taste of commit murder in order to gratify this

dreadful desire." story I have written and told so often that | Captain Wells, was killed by the treacher. | Raden, an aged missionary at Fort Wayne, | more terrible examples of cruelty than were

hereditary basis, confined to one family ercise by right of descent, the savage rites

count of these two tribes, published for the first time in "Drake's Life of Black Hawk." said: "These Indians, the Minneways, are said to have been very cruel to their prisfrom necessity, often eaten dog meat, but | unable to take part in the exercises, and I | the enormity of this heinous crime, that it | oners, often burning them. I have heard of a certain family among the Miamis who were called man-eaters, as they were actook any of the Minneways prisoners, gave

"My good friend Pierre Beaubien, of De- left me the sole representative of this great | generally burned them at the stake, and other person living in his time. In the order. But never since that day has there frequently feasted on the flesh of the un- great oration delivered by him at Fort tunity I would have, to get from White been a sacrifice of life at which human fortunate victims. Those who engage in Wayne, Ind., July 4, 1843, on the occasion of Indianapolis Conservatory of Music. Skin a history of the man-eating order (he flesh was eaten, conducted by the Society eating human flesh belong to a select num- the opening of the Wabash and Erie canal,

"For many years during the frontier hiswere held," said Mr. Bruno, "was where human flesh that no doubt they secretly tory of this place and region the line of your canal was a bloody warpath, which I has seen many a deed of horror. And this The foregoing statements (in the year peaceful town has had its Moloch, and the 1837) were furnished the writer by Father records of human depravity furnish no GO TO HICKS Largest selection of Maga-I know it by heart, as the schoolboys say. ous Pottawatomies, (the meanest and most and were taken from a small volume in the offered at his shrine. The Miami Indians, I have had to repeat it to many of the detestable tribe of Indians in the North- French language, "A History of the Early our predecessors in the occupation of this Catholic Missions Among the Indians of the district, had a terrible institution, whose origin and object have been lost in the Says an early writer upon this subject- darkness of aboriginal history, but which the late Hon. J. L. Williams-"As a means | was continued to a late period, and whose those who were lucky enough to secure a of terror to their enemies, the Minneways, orgies were held upon the very spot where or Miamis, had early formed an order here i we now are. It was called the man-eating

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society, and it was the duty of its assoclates to eat such prisoners as were preserved and delivered to them for that purpose. The members of this society belonged to a particular family, and the dreadful inheritance descended to all the children, male and female. The duties it imposed could not be avoided, and the sanction of religion was added to the obligations of immemorial usage. The feast was a solemn ceremony, at which the whole tribe was collected as actors or spectators. The miserable victim was bound to a stake and burned at a slow fire, with all the refinements of cruelty which savage ingenuity could invent. There was a traditionary ritual, which regulated with revolting precision the whole course of procedure at

these ceremonies. "Latterly the authority and obligations of the institution had declined, and I presume it has now wholly disappeared. But I have seen and conversed with the head of the family, the chief of the society, whose name was 'White Skin,' with what feelings of disgust I need not attempt to describe. I well knew an intelligent Canadian who was present at one of the last sacrifices made at this horrible institution. The victim was a young American captured in Kentucky towards the close of our revolutionary war. Here, where we are now assembled in peace and security, celebrating the triumph of art and industry, within the memory of the present generation our countrymemn have been thus tortured and murdered and devoured. But, thank God, that council fire is extinguished. The impious feast is over; the war dance is ended; the war song is sung: the war drum is silent and the Indidan has departed, to find, I hope, in the distant West a comfortable residence, and I hope also to find, under the protection, and, if need be, under the power of the United States, a radical change in the institutions and general improvement in his

morals and condition." E. FENWICK COLERICK.



A GREAT IMPRESSION. He-I hope I made an impression on the girl I just danced with. She-You must have; she's still limping.